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THE Lutheran WITNESS

I am the Light of the World: he that followeth me shall not walk in darkness, but shall have the light of life.

March 6, 1951

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

The Milwaukee Convention — in Retrospect

By DR. J. W. BEHNKEN, President, Missouri Synod

Oak Park, Ill.

I

More than eight months have now elapsed since the Milwaukee convention. We have had opportunity to study more carefully the enormous volume of business transacted and especially some of the resolutions adopted, resolutions of momentous importance and of far-reaching consequence. We should now be in a position to evaluate the business of the convention far better when we are not under the influence of its immediate enthusiasm.

God gave us a great, a wonderful, a blessed convention. Many hearts throughout the length and breadth of our Synod were filled with deep concern about its outcome. They saw threatening clouds on the horizon. They feared a serious rift. Yes, practically all of us were troubled with some serious misgivings.

Our people, realizing the importance of the issues which the convention faced, called upon God. Perhaps never before did as many prayers ascend to the throne of God from the hearts of our members as for our Milwaukee convention. I was deeply moved when I received assurances of prayer, orally, in writing, and by telegrams, from individuals and from conferences. These prayers for the cause of their Savior and their beloved Synod were not in vain. Prayers are never in vain. God says: "The effectual, fervent prayer of a righteous man availeth much."

God heard these prayers by giving us intelligent, indoctrinated, and consecrated delegates. Our delegates, both pastors and laymen, were well informed. They approached the business of the convention with the positive conviction and the firm determination that God's will must be done. They realized that some decidedly serious issues demanded earnest study and careful decisions. But they were ready. They had given earnest thought to these issues. They had taken them to God in prayer. They knew what they wanted. Repeatedly it was apparent that they were ready to vote before speakers ceased to present their arguments either for or against the subject under consideration. Thank God for that kind of delegates!

God heard the prayers in behalf of the convention by giving us excellent committees. These committee members, whether they dealt with matters of doctrine, missions, elementary or higher education, finances, or any other work confronting the church, worked earnestly and conscientiously and prepared good resolutions. Without the work of these committees the convention could not have considered and concluded the volume of business before it. Thank God for these committee members!

Romans 16:17 ff.

One of the burning questions before the convention was the exegesis, or interpretation, of Romans 16:17 ff. Someone reported that a whole week was devoted to this question and seemingly insinuated that the Missouri Synod might well have spent its convention time more profitably. Too bad that such reports were disseminated. They are not factual. Even if the report were true, we must remember that an earnest study to determine the meaning of a Word of God is never a waste of time. However, the facts in the case are that Floor Committee 3 conducted open hearings and gave all interested persons an opportunity to express themselves — as the committee did in all important questions before it — and this consumed considerable time. Then the committee went into executive session to give further thought to the matter and to formulate a resolution to be proposed to the convention. When this was brought before the convention, it was debated for some time. Then an amendment was offered from the floor of the convention. After this amendment had been debated for some time, the whole matter was referred again to the committee. The committee then reported back the following resolution:

"Your Committee has devoted much time to the memorials on Rom. 16:17-18 submitted for the consideration of this convention. It has labored and prayed with only one purpose in mind, and that is that the Word of God must prevail. In keeping with that purpose and with an earnest prayer for the blessing of God, we beg to submit the following:

"WHEREAS, The convention has been requested in a number of memorials to state its position on Rom. 16:17-18; and

"WHEREAS, It is necessary to have a statement of principles on the basis of which many questions which have arisen in our midst can be decided; be it

"*Resolved*, That Synod adopt the following statement:

"1. We reaffirm, as Scripturally correct, the use of Rom. 16:17 in the Constitution of Synod, the synodical Catechism, and the *Brief Statement*.

"2. In this passage and in many others (e. g., Matt. 7:15, Acts 20:27-30, Gal. 5:9-10, 19-21, 1 Tim. 1:3, 2 Tim. 2:14-18, Titus 3:10, 2 John 10—11) Scripture warns against unionism and the tolerance of error and requires that we deny church fellowship to all who persist in false doctrine. Under church fellowship we include pulpit fellowship, altar fellowship, and prayer fellowship as defined by the synodical resolutions of 1944 (*Proceedings*, p. 251 f.) and 1947 (*Proceedings*, p. 517 f.).

"3. In the application of the principle of the denial of church fellowship we must recognize the following: Many situations arise which plainly involve unionism, and many others which obviously do not. Both unionism and separatism must be avoided. There are also many situations, especially in the area of joint church work, which can be judged only on the basis of an accurate knowledge of the conditions present. We therefore hold that the principle of the denial of church fellowship is not to be applied mechanically or legalistically, nor is it to be weakened or made relatively meaningless by a failure properly to apply it. The procedure must be both charitable and definite. It must not be forgotten that charity extends toward all the brethren that are in church fellowship with us as well as to others."

This resolution was adopted unanimously. The whole debate on this question and the resolution adopted clearly showed that our church body is definitely opposed to anything which smacks of *liberalism* or *unionism* and that it is equally determined that there must be no *legalism* or *separatism*. In fact, delegates revealed this conviction and determination again and again when doctrinal issues were up for consideration. Synod wants it known that the use made of Romans 16:17 ff. as we have it in Synod's constitution, in the Catechism, and in the *Brief Statement*, is correct and Scriptural. However, Synod also wants it known that on the one hand, there is to be no mechanical or legalistic application of this historic interpretation as though it were a switch with which to whip people into line; on the other hand, license is not to be granted to interpret this text, nor any other clear text of Scripture, according to one's personal opinion. There shall be no such practice as carrying pre-conceived notions into the text. No one should trouble the Church with doubtful exegesis. We must ever ask, "What does the text say?" We must be able to say, "Thus saith the Lord." Then, like Samuel of old, we shall say: "Speak, Lord, Thy servant heareth."

(To be continued)

✠

"CHRISTIANITY will never adjust itself entirely to the *status quo*. There will always be something to upset the comfortable people. If you can sit side by side with social evils and not be concerned with anything but the inner spirit you can be a Buddhist, but not a Christian." *Methodist Bishop Gerald Kennedy*, Portland, Oreg., May, 1950.

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The Preaching of the Cross

By the REV. H. G. HARTNER

Emmaus, Denver, Colo.

e phone was ringing! At 1:30 A. M., fter a rugged Palm Sunday and n the depths of tired sleep, it takes oment before you do anything about but the phone was insistent, and ly I managed to find and lift the iver.

Pastor, do you ever make calls on people who are not members of church?" asked a voice.

Certainly, if they request or permit call."

The voice continued: "This evening neighbor had a severe heart attack, of course we've been over here, at r home, all night trying to help. doctor says he can't live through night, so we suggested they call r pastor; but they have no pastor. n we asked if we might call you, they agreed. Pastor, can you come t away?"

n many respects that was the most sual pastoral call of my life. The man was somewhat of a character! en I was shown into his bedroom introduced, he immediately started ng me.

Preacher, I know I'm going to die, I haven't been to church in forty s. I know I haven't lived the way ould; but I don't want anybody ing in here at the last minute trying oft-soap me and trying to smooth ver with a lot of lies. Tell me ight what I've got to do to make thing right with God."

Atonement

So I began by telling him that it's of the common mistakes of men to k they can make themselves right n God. They forget that God ex- s perfection from men and that the ment they sin they are lost forever ar as doing anything to make them- es right with God is concerned. l's Word condemns all sinners.

Then I told him what God has done ut it. God knew we could never e up for our sins, and yet He loved so He sent Jesus Christ, His Son, asked Jesus to make right every- g that is wrong in our lives, and s did just that! First, He lived His in perfect harmony with God's will, then one day He gathered up all sins of the world and carried them place called Calvary. There on the ss He suffered all the wrath of God against our sin, and even the hatred of men, in order to save us. There also He died for us, that His life might ransom us from the wages of our sin.

Right there I was interrupted: "Preacher, that's not true! That doesn't make sense! If I'm a sinner, and the wages of sin is death, then I've got to die for my own sins, and nobody can die in my place. Preacher, you're not even logical!"

Grace

Of course I admitted that the Gospel doesn't add up according to our little rules of human logic; but God is a lot greater and wiser than we are. And where we couldn't find a way to redeem ourselves, the love of God in Christ both could and did find the way. And then, thinking that perhaps in his youth he might once have known the sweetest story ever told, I used ten minutes of just repeating Bible passages and quoting hymn verses which tell of Jesus and our salvation; and finally, when I started that old Lenten favorite "There Is a Fountain Filled with Blood," the Spirit of God had His way with that man's soul.

He said: "Why, Preacher, you've been telling me the truth after all. My mother taught me that song when I was a little boy, and I've forgotten it all these years. Thank you, Preacher, for keeping after me until I saw once more that I am saved by Jesus and what He did for me on the Cross."

Lent and Holy Week remind us of the importance of the preaching of the Cross. St. Paul seems to be willing to preach about the Cross every day. "I determined not to know anything among you, save Jesus Christ, and Him Crucified." And anyone who reads the first chapter of the First Epistle to the Corinthians will realize that the Cross is not only important from our side, where we look up to Jesus suffering for us; it is also important to demonstrate the power and wisdom of God.

Power

When Jesus sent His followers out to make disciples of all nations, He did not equip them with swords and spears and staves to beat men into submission and force them to belong to His kingdom. He just said: "Ye shall be witnesses unto Me." "Preach the Gospel." "Teach them to observe all things whatsoever I have commanded you." So armed with nothing but a simple story of how God loved the world and gave His only-begotten Son as the Savior of all, those early Christians began marching and telling. Some people laughed at them, others mocked them, beat them, or tried to kill them; but, what we so often forget, there were also some who believed them. There was something about their message which drew people like a magnet to love this wonderful Son of God, who had suffered so patiently on the Cross for the sin of the world. The Gospel is *power*.

Wisdom

St. Paul tells us: "We preach Christ Crucified, unto the Jews a stumbling block and unto the Greeks foolishness" (1 Cor. 1:23). When St. Paul preached Christ at Athens, some of the philosophers called him a babbler. There is a reason for this attitude. The best human philosophy teaches man's accountability to some Higher Being, and a man's reason will tell him that he must live in harmony with his accountability; and if he does not, he must suffer the consequences of his transgression. But "the foolishness of God is wiser than men, and the weakness of God is stronger than men," and "it pleased God by the foolishness of preaching to save them that believe." We should note that the Bible does not say, "By the preaching of foolishness," but by this thing which the world considers foolishness, the constant repeating of the story of the Cross, "not with wisdom of words, lest the Cross of Christ should be made of none effect."

And as a final word, there is an eternal purpose in the preaching of the Cross, both for believers and unbelievers — "That no flesh should glory in His presence." The Cross is the best place to break proud hearts and bend stubborn knees.

He Loved Me

He loved me, and for me His life
He willingly did give.
He loved me, Christ the Son of God,
And by this faith I live.

If I were not in need of grace
To make me whole again —
If righteousness come by the Law,
Then Christ has died in vain.

For no flesh shall be justified
By works of Law, nor free;
But I am crucified with Christ,
And now Christ lives in me.

Oh, greater love no man hath had,
Nor could there greater be,
Than this, that Christ laid down
His life
And gave Himself for me.

WILMA E. MCNALLY

MEDICAL MISSIONS: CHRISTIANITY DEMONSTRATED TO THE HEATHEN

By O. H. SCHMIDT, D. D., Executive Secretary
Board of Foreign Missions

Miss Angela Rehwinkel, Superintendent, and Native Dr. Williams (center) with Some Members of the Bethesda Hospital Staff at Ambur, South India

In popular jargon, Medical Missions could be called Christianity's best "audio-visual aid" in foreign mission fields. The power of the Gospel is presented in full-scale living model by every medical outpost the Church sets up in the midst of paganism. Medical missionaries are not only illustrating concretely the Christian's obedience to Jesus' "Go and do likewise" but they are also providing a striking contrast to the self-centered, self-seeking character of paganism by bringing out through their acts of mercy the love-motivated, selfless nature of Christianity. What is more, ministry to physical weakness is a natural entrance for ministry to diseased souls.

Added momentum was given to this aspect of foreign missions through a memorial presented to the synodical convention of 1950 and the resulting action of the convention. As a result, the signers of the memorial, Dr. Theo. Hanser of St. Louis, Dr. O. H. Grunow, now at Fort Worth, Tex., Dr. C. G. Obermeyer, Lutheran Hospital, Saint Louis, and Dr. W. F. Bulle, now in Ambur, India, were asked to form a committee with Synod's Secretary of Missions and his Assistant to study the problem and formulate a plan of action. The committee works in consultation with the Boards for Foreign Missions and African Missions, which boards are the sending, supporting, and controlling agencies for medical missions in their respective areas and under which the medical missions are integrated with the rest of the mission work. The fourfold program they have drawn up includes expansion of work done at Bethesda Hospital, Ambur, India, Synod's first and best functioning medical mission; organization of a medical-mission training center in the United States; establishment of direct connections with a U. S. Lutheran hospital; and provision of funds for the training of personnel comparable to the synodical plan for training of its pastors, teachers, and missionaries. Since the opening of new medical mission stations is dependent upon an increased supply of trained personnel, though care must be taken that training of personnel does not exceed the number of stations at which they can be assigned, a long-range program of parallel development is being sketched by the committee.

Beginnings in India

Synod's medical-mission work was born under most primitive conditions at Bargur, India. Here Miss Louise Ellermann, R. N., from Evansville, Ind., served from 1913 to 1919 and, after furlough, from 1921 to 1926. In November, 1921, Dr. Theo. J. Doederlein interrupted his practice in Chicago to devote two years to medical missions in Ambur, India, where he was followed two months later by two additional nurses, Misses Etta Herold and Angela Rehwinkel. Try to picture their difficulties: For five months their "hospital" was a tent. Work had to be conducted through an interpreter, and the patients were so reluctant to be examined that sometimes the only "examination" was for the patient to thrust an arm through a slit in the tent and have the doctor feel his pulse. Soon the first building was begun, however; and Dr. F. Brand, then Director of Foreign Missions, officiated at the cornerstone laying of Bethesda Lutheran Hospital in 1923.

Dr. Eleanor Bohnsack, now Mrs. Glen Crim, served from 1930 to 1932, Dr. Norman Leckband from 1938 to 1942. But always the mainstay of the hospital was Miss Angela Rehwinkel, R. N., who has served as superintendent since 1922. She has had able assistance from two Indian doctors, especially Dr. Williams. He, with some of the compounders (pharmacists) and some of the nurses, have been very faithful and capable workers in our service for a number of years.

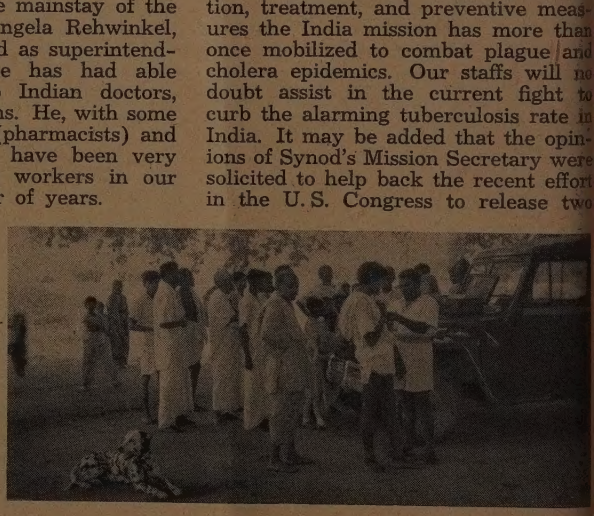
Last fall Dr. W. F. Bulle, with fin training in Europe and St. Louis, ar rived in Ambur. Soon Miss Hedwi Gronbach, R. N., of Cincinnati, Ohio is to sail for India. Dr. Carroll Behr horst of St. Louis, Mo., has received a appointment for India this summe unless he is drawn into military serv ice. Miss Audrey Rasch, daughter o India Missionary R. A. Rasch, is pre paring for service in the Ambu hospital.

The Long Arms of Mercy

In medical missions we reach no only the bed patients with whom pas tors and Bible women spend much time, but frequently also the member of their families. Many patients com just for treatment; they are gathered before treatments begin for a short service conducted by a local mission ary or by a native pastor or evangelist

The hospital extends itself over a 40-mile area in three directions by means of the mobile clinic. This dispensary on wheels rolls out three days a week, stopping at designated places treating about 100 patients per day and making a definite effort to bring the Word of God to them. Frequently this is the first contact of heathen with the Christian Church.

Because medical missions contribute much to public health, they are everywhere welcomed by the state even though the government may not be interested particularly in the religious aspect of the work. By education, treatment, and preventive measures the India mission has more than once mobilized to combat plague and cholera epidemics. Our staffs will no doubt assist in the current fight to curb the alarming tuberculosis rate in India. It may be added that the opinions of Synod's Mission Secretary were solicited to help back the recent effort in the U. S. Congress to release two



From Village to Village

The mobile unit travels 40 miles in three directions from Ambur, conducting regular treatments and helping stem the spread of plagues and epidemics

Medical Mission Tent at Ambur Before Bethesda Hospital Was Built in 1923

From this tent dispensary at Ambur has developed in twenty-eight years a 40-bed hospital staffed by sixteen, capable of handling 67,696 treatments a year, a center of physical and spiritual healing over a forty-mile radius

ion tons of wheat to famine-
cken India.

The scope of well-organized med-
missions can be seen from the
statistics from Ambur. Miss Reh-
kel is superintendent for a staff
posed of two doctors, two male
ses, seven female nurses, three
pounders, and one technician.
re were 2,023 in-patients at the
pital, 64 out-calls, 43,302 dispensary
ents, 5,693 roadside dispensary pa-
ts, 5,922 treatments for lepers at
hospital, 10,616 treatments for
ers through the roadside dispensary,
operations, a total of 67,696 indi-
ual treatments! 61 deaths occurred,
310 services were conducted. In
, a total of 47,839 rupees, or about
000, was collected. The hospital is
naged by a board of native and
eign representatives.

Does China Work Survive?

In chaotic China we have a medical
sion at Enshih in the interior. So
as we know, it is still functioning,
with no foreign personnel. Its be-
ning was a clinic conducted by Miss
trude Simon, R. N. Later Mission-
H. C. Meyer started a small hos-
l or midwife-training school. Then
apable and consecrated doctor was
nd, Dr. Ch'en. Mrs. H. C. Meyer,
s. G. K. Wenger, Mrs. W. Hoeltje,
sses Martha Boss, Norma Lenschow,
l Adelheid Mueller, all nurses,
ved here. Classes of Chinese nurses
re trained. Here, too, the spiritual
l of the work received marked
ention. The erection of a new hos-
al was started, but interrupted.

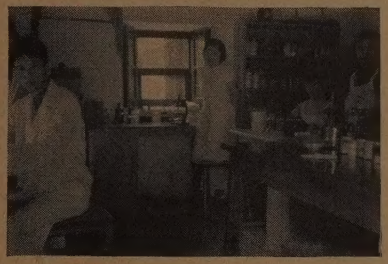
New Guinea, Japan, and Nigeria in Planning Stages

In the Central Highlands of New
inea there is great need for medical-
ssion work, and the Australian gov-
ment is particularly interested in
ing facilities developed here. For
time being, Mrs. Louis Heppner,
N., is carrying on, and our mission-
es do what they can with the infor-
tion they picked up in first-aid
rses at mission school. Even with
h meager resources some 15,000 treatments were given last year! Present plans call for establishing a doctor and two nurses in the necessary buildings.

The expected arrival of a Japanese physician for training in St. Louis Lutheran Hospital plus the interest of the Wheat Ridge Foundation denote the start of medical missions in Japan.

The Synodical Conference is developing a program for Nigeria. A hospital is soon to be erected, for which $70,000 has been promised by one anonymous donor.

It is not difficult to imagine the amount of support needed for an adequate program. Part of this has come from grateful patients and others in the field; part of it must come from the home church. Ordinary running expenses and salaries can be put into the mission budget. But whenever something special is needed or expansion is contemplated, the Mission Board must look to special offerings like a share of the coming Ten Million Dollar Collection. Support comes also from societies of professional people, doctors, and nurses. The two active societies in St. Louis and Chicago have already assisted in securing candidates and in supporting their special training. When the members of our Church as individuals understand how effective the acts of mercy performed in Christ's name by medical missionaries can be in paving the way for the Gospel, abundant support in His name will also be forthcoming.



Hospital Bound in New Guinea

Synod's medical-mission program includes plans for a hospital at our stations in the central highlands. The sick man in the litter had to be sent on to the government hospital

As It Was in China

This dispensary and other medical work is still being continued, it is hoped, by native personnel at the clinic founded by our missionaries at Enshih

My Confirmation Day

TUNE: AURELIA, "LUTHERAN HYMNAL," 652

Great God, enthroned in splendor
And majesty on high,
Whom holy angels render
Loud praises as they fly
On shining wings around Thee:
Do Thou me bless, I pray,
That with Thy grace may crownéd be
My Confirmation Day!

O Heavenly Father, bless me
With Thy sustaining love!
I as Thy child address Thee,
My gracious God above!
I own Thou didst create me
Thy counsels to obey,
I fain would dedicate Thee
My Confirmation Day!

O Jesus, who didst save me
And cleanse my soul from sin,
I on my heart engrave Thee!
A new life to begin
I vow before Thine altar!
Let me, if I should stray,
Remember, when I falter,
My Confirmation Day!

O Holy Spirit, hallow
My body, mind, and soul!
Grant me to see how shallow
Is every earthly goal,
How empty earthly pleasure,
How fast it fades away!
Grant me till death to treasure
My Confirmation Day!

O Father, Son, and Spirit,
This prayer I raise to Thee;
In tender mercy hear it,
And granted may it be!
In all of my behavior
Oh, may I ne'er betray
My faith, my Church, my Savior,
My Confirmation Day!

KENNETH E. RUNGE, Detroit, Mich.

The L. L. L.

L. L. L. Office Staff in One of Its Regular Wednesday Sessions
Left to right: John A. Mueller, Assistant Executive Secretary; Cecil E. Pike, National Field Secretary; Rev. Lynn Rittmann, Public Relations Director for the Lutheran Hour; Dr. E. R. Bertermann, Director of the Lutheran Hour; E. W. Schroeter, Executive Secretary; W. H. Wiese, Business Manager; T. G. Eggers, Director of Films and Tours; Theodore Hillmann, Membership Secretary

Synod's "Right Hand Man"

By JOHN A. MUELLER
Assistant Executive Secretary
Lutheran Laymen's League

Twelve men once knit themselves, under the title of Lutheran Laymen's League, to the purpose of *"aiding Synod with word and deed in its business and financial matters."* In thirty-four years they have drawn an army of 60,000 others to the fulfillment of this same purpose. Called into being with the consent and approval of Synod, the League has spread the scope of its activities to 1,636 clubs in 37 districts of the United States and Canada.

An intense desire to be about their Father's business prompted the twelve consecrated men, ten of whom have been translated into the Kingdom of Glory, to try to liquidate the $100,000 burden of Synod in 1917. With the help of fellow Lutherans, also stimulated by a zeal for Christ and His Church, they realized their goal within less than six months. So the League, true to its purpose, completed its first project by aiding Synod in its financial matters.

34th National Convention
LUTHERAN LAYMEN'S LEAGUE
Sioux City, Iowa — July 1, 2, 3, 1951
Lutheran Hour Rally

Setting its sights higher, the Laymen next undertook raising a fund of $3,000,000 for superannuated pastors and teachers. They succeeded in the amount of $2,700,000 before Synod instituted its own Pension Fund. The moneys collected by the League were turned over to Synod to be used solely for the support of the Veterans of the Cross.

Another far-reaching endeavor was the appropriation of $50,000 for the erection of a modern building for Radio Station KFUO on the new Seminary grounds. As a result our Church has a splendid radio station from which the message of the Cross is daily brought into thousands of homes. The League still supports KFUO with an annual subsidy.

Christ for the Nations

Alert to the tremendous avenues for proclaiming the Gospel inherent in radio broadcasting, the League in 1930 took a major step by underwriting the sponsorship of the Lutheran Hour. Twenty years later this mighty radio mission is being broadcast in 36 languages over 1,146 stations in 52 countries and territories. The League eagerly looks forward to a regular program of telecasting by next fall. God has signally blessed this project, and only Heaven will reveal the number of those brought to their Savior through it.

Success in the use of radio for Kingdom work encouraged the League in 1944 to enter into a second field open to Christian use, namely, the field of visual education. The first L. L. L. production, "Youth for the Kingdom," was a film to combat juvenile delinquency. It enjoyed a wide circulation and is still in demand today.

The second and third productions, "Messenger of Peace" and "The Sickle or the Cross," now being shown in churches of all denominations throughout the country, have evoked praise from professionals and non-professionals alike. "Messenger of Peace" became the first church-produced picture to be accorded nation-wide theatrical billing.

The timely anti-Communist message of "The Sickle or the Cross" has proved so popular that the demand for the picture may soon exceed the supply. A fourth film, depicting the value of Christian higher education, is already under production in Hollywood.

Institution of Mercy

The most recent interest of the L. L. L. is centered in the Vicksburg (Mississippi) Lutheran Hospital. Presented to the League in 1949, this institution of mercy affords the Church a splendid opportunity to minister to spiritual as well as physical needs and to gain valuable foothold in this area of the South. Already a mission congregation has been established by the Rev. Kenneth Hoffmann, hospital chaplain.

Complete Service Program

Always intent on assisting local congregations and the church at large in preparing its laity for a fuller and richer life of Kingdom service, the L. L. L. undertook the sponsorship of several educational projects, which over a period of years have paid large dividends to the Church.

The Leader's Guide, containing monthly educational topics and "the Bible Book of the Month" for local clubs, help pastors and laymen of affiliated L. L. L. groups to provide at each meeting of the men's club an educational feature which is thought-provoking, timely, and stimulating toward a life of greater consecration.

The L. L. L. seminars have grown greatly in popularity. Here laymen and pastors may hear authorities discuss the problems of Church and State. The members of the audience are given opportunity to express their own views freely and to exchange opinions in the open forums. Speakers for these seminars are available through the National L. L. L. office to any congregations or clubs who wish to schedule them.

The interest of the League in Christian higher education is evidenced by its two annual $1,000 scholarships to our Lutheran University. It has also underwritten a $500,000 classroom-administration building for Valparaiso.

The League by no means neglects its own members. Excellent programs of fellowship, as offered in the *L. L. L. Manual,* the *Leader's Guide,* and the L. L. L. retreats, minister to the body, mind, and soul. Members are assisted in devoting an ever-greater service in behalf of their God and His Church. In order to add more Kingdom workers to its roster, the League is at present conducting a membership campaign which it hopes will accumulate a total roster of 100,000 by the end of 1951.

Facing the future with the faith that has sustained the past, the L. L. L. will continue to marshal the forces of Christian manhood into a common brotherhood of service and, true to its original purpose, will continue to "aid Synod with word and deed in its business and financial matters."

The Church or the Party

MARTIN H. SCHARLEMANN, Chaplain (Lt. Col.) USAF
Enid, Okla.

Chaplain (Lt. Col.) Martin H. Scharlemann has just taken a new post ing Chaplain, Vance Air Force Base, Enid, Okla. He was formerly ned at Carlisle Barracks, Pa., in the Air Force Chaplain School. As mber of the faculty he distinguished himself in the development of significant courses: Religious and Spiritual Morale Factors, Music for lains, Troop Information for Chaplains, and Concepts of Power. duate of Concordia Seminary, St. Louis, with a Doctor of Philosophy e from Washington University, he was pastor of Trinity, Athens, Wis., e active duty in World War II and service for 33 months in Europe.

e Communist movement of today frequently viewed only in terms ocial revolution. It is more than , however. Communism is basi- a religion. In point of fact the ent world-wide conflict is at heart ruggle between two absolutes: The es of a man-god are in mortal com- with the followers of the God-Man. Party is in open conflict with the rch.

t may seem to be something of a adox to describe as a religion an logy which is blatantly antireli- us; yet that is the case. On its erents, Communism has all the ling power of religious dogma.

For one thing, Communism has its prophets. They are Marx, Engels, in, and Stalin. The utterances of e men are the final authority in matters. Their writings are the red scripture of the movement. Any iation from them is heresy and must uprooted.

Religion Perverted

Moreover, Communism perverts n's need to worship by focusing that inct on the Party leaders. Stalin evered as though he were od. When Mao Tse Tung ame premier of Red na, he appropriated to self all the titles and pre- atives of the Manchu ns of Heaven." The atti- e of Communists toward h men can be described y in terms of the psychol- of adoration character- c of religious movements. Stalin's person and his to power are viewed by Party mbers the world over in Messianic ms. By way of example, we might the case of the Yugoslav partisan who was condemned to death by Nazi court. As she stood before the ng squad, she comforted herself h the words: "Fear not; Stalin is h us. Stalin will come." Who of is not reminded at this point of early Christian expression, found 1 Corinthians 16:22, "Maranatha" — Lord, come," or, perhaps, better, he Lord will come"?

As a religious movement Com- unism does not hesitate to pervert d profane sacred terms. The fellowship we have in Christ is replaced by an emphasis on fraternity among the workers of the world. Just to cite an instance: On November 6, 1944, Stalin addressed a group of working people as follows: "The strength of Soviet patriotism lies in the fact that it is based not on racial or national prejudice, but on the *fraternal partnership* of the working people of all the nations of our country." It is significant that Stalin, who was once trained as an Orthodox priest, used a religious term for the English expression "fraternal partnership." He used the very word that is used in the Russian language for the "communion of saints." Here, then, is an evident attempt to substitute for a spiritual concept something which is of this world.

History Distorted

The most deadly weapon, however, of Communism in its conflict with the Church is its interpretation of history. It substitutes for the concept of the Kingdom of God the notion of a Stateless society. The prophets of the Party predict that the end result of their efforts will be the creation of a society in which the powers of government "wither away." History, they say, is moving in the direction of victory for the proletariat.

It is significant that at this point the Party runs into headlong opposition from the Church. The Church, too, believes something about history. It has stated its belief most concisely in the Nicene Creed. This confession of faith states that history has an author, in the words: "I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." This is not all. We also believe that history will end in judgment. This we do in words describing our Lord as the One who "will come again with glory to judge both the quick and the dead, whose kingdom shall have no end."

We also confess that when the Author of history Himself entered the historic process, the forces of evil rushed upon Him and nailed Him to the Cross, at a point in time referred to by the phrase "He was crucified also for us under Pontius Pilate." In this act was contained an implicit judgment on mankind. "He came unto His own, and His own received Him not" (John 1:11).

Some day, the Last, this judgment will become explicit. Our Lord will return, and we shall see Him "sitting on the right hand of power" (Matt. 26:64).

The Communist believes that he lives in a prologue period. The best in this world is yet to come. He is working toward that end. The Christian is sure that these are the "last days," that this is an epilogue time. History reached its climax at the Crucifixion. Everything thereafter is anticlimax.

These Latter Days

This end time in which we live has three characteristics. It is a period of recurring crises. These "times of trouble" come not chiefly as a consequence of economic maladjustment, but because God's will has been disobeyed. God will rule, if not in obedience, then in judgment.

These latter days, moreover, witness the growth, side by side, of both good and evil, as in the Parable of the Tares among the wheat. Evil grows in proportion to the effort put forth for the extension of God's kingdom.

Finally, the Church is ever mindful of the second return of its Lord. It lives in the hope of His imminent return. Motivated by this faith, it calls men, not to revolution, but to repentance.

The promise of victory is on our side. No less than Gabriel himself told Mary of her Son: "He shall be great . . . and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke 1:32).

✠

It Must Be Dark

It must be dark within our garden
To see the stars above.
It must be dark to know the Savior
And all His saving love.

It must be dark within our garden
Before we know His call.
There must be many shadows
Before we see our all.

If once before the dawning Easter
The earth was dark at noon,
What if we yet must travel
In twilight if He cometh soon?

What if our hearts be heavy-laden
Beneath a darkened cloud?
Shall not the final Easter
Fall on the folded shroud?

O Master, turn us in our darkness,
For Thou art near us in Thy Word.
Our garden will be bright that morning
When we shall turn and see our Lord!

WALDEMAR B. STREUFERT
New Athens, Ill.

Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.

The Church Devoted to Christ the Head

What more could the Church desire than to be devoted to Christ, her Head? Without the head the body is lifeless; Christ is the Life of the living Church. Paul assures us: "And He is the head of the body, the Church" (Col. 1:18). A study of Colossians 1 also shows us how the Church should prove her devotion to her Lord and Savior.

Parish Activities has some practical suggestions for parish planning which should be helpful in setting up a co-ordinated parish program toward that end. It suggests as the aim for the month of March: To draw all members closer to Christ, the living Head of the living Church, through personal, family, and church worship, and to conduct a Lenten Roll Call of all members with a Palm Sunday Reunion Service. Among the suggested activities for the month are some which should strengthen the faithful members in their faith and love, but also some which are designed to bring the marginal and inactive members back where they belong — to an active life of devotion to Christ, their Life. The Good Shepherd still goes after the lost sheep, and when He has found it, He says: "Rejoice with Me, for I have found My sheep which was lost" (Luke 15:6).

Phenomenal Upsurge of Interest in Religion

According to George Cornell, a phenomenal upsurge of interest in religion has been noted in America. He quotes church leaders of various groups — Protestant, Roman Catholic, and Jewish — to prove it. Church building is going on at a record pace, and seminaries are full. Businessmen are supporting religious programs as never before, and religion is a favorite topic on the air and on the college campus. He attributes this renewed interest to the insecurity of the times and to the possible reaction against an age of intense scientific rationalism. In support of the observation that seminaries are full and flooding over into improvised facilities, he mentions the fact that our own Church has had to purchase apartment buildings and improvise facilities to accommodate overflow seminary classes. Indeed, had he been more specific, he could have mentioned the fact that unless more classrooms are soon provided, there will be standing room only for many of the students.

Are, perhaps, too many young men enrolling in our seminaries? The answer is an emphatic "No!" We have a large number of vacant congregations today. We are starting a new mission at home every third day of the year. We haven't enough men for our foreign missions. Japan asked for twenty vicars, we could give them less than half that many. The opportunities for new missions, at home and abroad, show that the interest in religion is not merely among the church leaders, but right among the people, where it counts. To meet the needs created by this interest, we must have more men and greater facilities to train them.

Church leaders, however, point out that this upsurge of interest in religion may not be all to the good. Since it is often due to fear and possibly to psychological panic, they feel that many persons may be driven into erratic and unwholesome "fringe expressions" of religion, such as weird cults and mysticism. The hope of church leaders is that men's search for spiritual security can be channeled into stable areas, without extremism. The danger is greater than that. If men come to churches looking for bread but find only a stone, as they will in Modernist churches, they may turn away in disgust and be harder to approach with religion than before. The present phenomenal upsurge of interest in religion is the churches' opportunity; they should grasp it for it may never come again. But the churches must offer those who seek religious security the only security that can satisfy the troubled soul — the security from sin, death, devil, and hell! That security can be found only in the Gospel of Jesus Christ, who suffered and died that we might live.

Criticizing the Government

In a pointed editorial (*The Lutheran Outlook*, January 1951) Dr. J. A. Dell quotes Dr. Benjamin Dagwell, an Episcopal bishop, who said: "We need to pray earnestly for the heads of governments of all nations; that they be sensitive to the grave responsibility they bear to the people of the world. We need to pray for the United Nations, that they may act with wisdom and not with fear or with anger. We must refrain from futile criticism of our duly constituted leaders. This is a time for national harmony. Pray, in the hope that God will overrule the selfish wills of men in the interest of the universal good of all mankind." Dr. Dell's comments are: "With nearly all of that I heartily agree. I think Christians should be praying these days as never before. I think we should pray for the national leaders and policymakers of all governments, particularly our own, but not excluding those of our enemies. But to one sentence I want to register an emphatic dissent. That is the sentence 'We must refrain from futile criticism of our duly constituted leaders.'" Dr. Dell takes that to mean that not merely "futile" criticism is to be avoided, but that all criticism is to be avoided because it is futile. Dr. Dell shows conclusively why he registers an emphatic dissent to that statement.

If Dr. Dell's interpretation is correct, we support his dissent. He concludes his editorial with the remark: "In Russia you must refrain from criticism of the 'duly constituted leaders.' But not in America!"

Perhaps it should be added that in America the voters are largely responsible for the kind of officials they have because they have elected them. For the same reason the elected officials are responsible to the voters. It seems that Jeremiah was amazed at the lack of constructive criticism in his days. Speaking of men in authority, he says: "They are waxen fat, they shine; yea, they overpass the deeds of

ricked. They judge not the cause, the cause of the
less, yet they prosper; and the right of the needy do
not judge. Shall I not visit for these things? saith the
Shall not My soul be avenged on such a nation as
and he continues in amazement: "A wonderful and
ble thing is committed in the land; the prophets
esy falsely, and the priests bear rule by their means;
ly people love to have it so" (Jer. 5:28-31). Citizens of
ntry, particularly of a democracy, must beware lest
become guilty of the misdeeds of their government by
ng silence when they should criticize.

istians and Communism

What should be the attitude of Christians towards Com-
sm? That depends on the kind of communism. It is
ivable that a group of people might possess their
rty in common and that Christians could with good
ience be members of such a group. Whether such an
gement would be politically or economically sound, is
er question. Communists at times point to the example
e early Christians at Jerusalem, of whom we are told:
her said any of them that aught of the things which he
ssed was his own; but they had all things common"
4:32). But Luke also tells us on what this fact was
. He says: "They were all filled with the Holy
. . . . And the multitude of them that believed were
e heart and of one soul" (vv. 31, 32). There was no
of any concentration camp or Siberian mines to make
arrangement work. Nor were they planning to intro-
a new economic system by advocating the joint or
possession of all property, for they sold their lands
ouses, thus perpetuating the capitalistic system. These
tians knew that they had no continuing city at the
alem whose destruction Jesus had foretold, so they
t one to come — the New Jerusalem above.

Modern Communism is not filled with the Holy Ghost,
s it motivated by Christian love. It is not concerned
: a New Jerusalem above. It is atheistic, secularistic,
rialistic. Some Communist teachers greet their pupils
their arrival at school with the words: "There is no
" and the pupils respond: "There has never been one."
munism tolerates religion wherever and whenever it is
lient to do so. It is really a new religion itself, a new
of paganism. Its heaven is here on earth; its god is
himself. St. Paul's description of some enemies of
t in his days may well be applied to modern anti-
ous Communists. In his Epistle to the Philippians he
"For many walk, of whom I have told you often, and
tell you even weeping, that they are the enemies of
Cross of Christ, whose end is destruction, whose god is
belly, and whose glory is in their shame, who mind
ly things" (Phil. 3:18-19). In contrast with such, he
"For our conversation is in heaven, from whence also
ok for the Savior, the Lord Jesus Christ" (v. 20). There
ave the essential difference between Christians and
munists, and that must be our chief concern in shaping
ttitude towards Communism.

kie's Mother Was Right

Dickie Bonham, a sweet little fellow, was convinced
he could fly. He knew just how to do it; he had seen
the comics. So in his daydreams he began to fly
gh the air in red tights, a long-sleeved yellow pull-
and a flowing cape. Dickie's mother gently told him
God did not want humans to fly that way, but had
given them a big brain so they could make airplanes. This method, however, seemed too commonplace for Dickie; his lively imagination sought a more dramatic and picturesque way. Therefore, imitating his comic-book hero as closely as possible, he put on a yellow sweat shirt, tied a bath towel around his neck like a cape. Then he led his playmates to a twenty-five-foot embankment, walked back from the brink, turned, ran as hard as he could, and jumped out into the air. Four days later he died of his injuries. At the hospital he told his mother: "I really almost did fly, Mother. I took off, and I flew down. I did fly until I landed."

Dickie was only six years old. He was doggedly determined to fly and thought he knew how. His trusted source of information, the comics, however, deceived him. He should have believed his mother; she was right. Millions of adults, more tragically deceived by their own proud minds or by misinformation gained from others than Dickie was by his dreams and the comics, attempt to reach heaven by their own inadequate devices — by their own good deeds and righteousness. But these are even less effective than Dickie's towel. Isaiah says: "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Is. 64:6). Our heavenly Father has told us in His Word how alone we can get to heaven. His way is that of grace through faith and not of works, lest any man should boast (Eph. 2:8-9). He gave us His only-begotten Son, that whosoever believes in Him should have everlasting life (John 3:16). His Son Jesus is the Way, the Truth, and the Life: no man comes unto the Father but by Him (John 14:6). Let no man be deceived: there is no other way. Our heavenly Father is right. Every other way, no matter how alluring it may appear, leads to death, to eternal death. Only His way leads to life, to eternal life in heaven. There all your fondest dreams will come true if you choose God's way!

Requiring a Loyalty Oath

In New York the State Court of Appeals has upheld the constitutionality of the Feinberg Law, which not only requires a loyalty oath of teachers, but bars from employment in the public school system of the State any members of organizations which the State Board of Regents formally designates as subversive. Judge Edmund H. Lewis of Syracuse, who wrote the decision, declares that the law is not "an unreasonable or abitrary exercise of the police power of the State" and does not "unwarrantably infringe on any constitutional right of free speech, assembly or association." What will happen if the law should be appealed to the Supreme Court remains to be seen. The fact is that we have here another instance showing that legislators and others are concerned about what kind of people are to teach our children in the public schools. That is surely something to be concerned about.

But if so, what about the preachers whom Christian congregations admit to their pulpits and the pastors to whom they entrust the care of their souls? The members of the Church are entitled to know what kind of doctrine their pastors will preach in the pulpit and teach in private. For that reason the pastors of our Church at the time of their ordination and installation promise to discharge faithfully the duties of the holy ministry in their congregation in full accordance with the Holy Scriptures and the Confessions of the Lutheran Church. There is nothing unreasonable on the part of a Christian congregation in demanding such a promise.

News

WORLD

Whether religion can be taught objectively in State colleges and universities was the subject of discussion by forty educators and religious leaders at a University of Minnesota Institute. One report emphasized the need for proper distinction between instruction in theology (the intellectual sphere) and in religion (the moral sphere). Religion, according to one address, cannot be taught, it must be cultivated; but a person can be *trained* in religion, theology can be taught objectively. Institute members agreed that students who graduate without a comprehension of religion are impoverished. They also felt that ways could be found to acquaint students with religious values without violating conscience, the Constitution, or academic freedom.

CHURCH

Membership in Rotary clubs and attendance at Rotary meetings has been forbidden to Roman Catholic priests, according to an official decree published in early January in *Osservatore Romano*, official Vatican newspaper. The decree was first met with some speculation on the part of American and Canadian Catholic leaders. It is felt that Rotary in the U. S. and Canada does not fall into the category of "secret, condemned, seditious, or suspect associations or such as try to avoid the legitimate vigilance of the Church," quoted by the order. It is stated that a connection between Rotary and Masonry in Latin countries motivated the decree. Rotary has been criticized by Roman Jesuits for "putting other Christian, as well as non-Christian religious creeds on the same level as Roman Catholicism." Several American bishops have stated there is no reason for enforcing the ban in their dioceses.

Church World Service announces that good used clothing is in great demand, especially for refugees in Asia, the Middle East, and Europe. Contributions should be accompanied with cash amounting to 10 cents per pound, since CWS does not have extra funds to provide for warehouse and handling costs. New warehouse addresses are 3146 Lucas Ave., St. Louis 3, Mo.; New Windsor, Md.; and c/o Pacific Ports Industries, Inc., 10901 Russet St., Oakland, Calif. Headquarters, now a department of the National Council of the Churches of Christ in the U. S. A., are located at 350 Broadway, New York 13, N. Y.

LUTHERANS

Paul Simon, 22-year-old editor of the Troy, Ill., *Tribune,* last month was asked by the Kefauver Committee's crime investigators to give a fifteen-minute written statement on his findings on the gambling racket in Madison County, Ill. In the past three years since the crusading editor bought and revived the Troy weekly, he has exposed the laxness of local officials in enforcing the laws against houses of prostitution and gambling centers in the area. He is the son of the Rev. Martin Simon, publisher of the *Christian Parent* and *My Chum.*

City churches planning to relocate were urged by the Washington, D. C., Lutheran ministerial association to consider continuing missions in the buildings they leave, with a "pilot corps" of members remaining to lend the work their support. The association asked that official boards of all Lutheran churches meet to discuss integration of Negroes into the life of the church. It suggested for Washington a centrally located Lutheran church with an interracial staff. By resolution the association accepted its responsibility not only for winning the Negro to Christ, but for giving them opportunity to take an integral part in church life. It was noted that in Washington 60 per cent of the Negro population is unaffiliated with a church.

Home Missions Spurred by Epiphany Conferences

Participation by lay members in at least three aspects of home missions is essential to the growth of our Church in the United States if it is not to lose the advantage of opportunities now pressing upon it. This point was made clear in a paper, "Self-Analysis with a View To Self-Improvement," by the Rev. Wm. H. Hillmer of Synod's Bo for Missions in North and South Am ica, presented at each of eight two- regional Epiphany Conferences h during January for members of District Mission Boards. The pa based on a painstaking analysis of missionary performance of indivi Districts over a period of years, vealed a number of serious sh comings in the Church's mission program and pointed to specific re dial measures.

Lay help should be enlisted, District mission directors were ur (1) as manpower for mission grou breaking in rural areas. Laymen women could operate Sunday sch in towns and hamlets surrounding established church, thereby releas our limited number of trained pas for more advanced parish work; (2) teachers and assistants in a yo evangelism program which would c ter around the establishment of Sat day schools in order to increase Church's lagging proportion of ju confirmations; (3) as supporters o movement toward financial self-sup on the part of congregations which years have been subsidized by Dist funds.

Rev. Hillmer also pointed out immediate need for long-range miss planning on the part of the Distri whereby they map out new fields cording to their relative importa enter these fields by calculated st and avoid duplication of effort. stimulating presentation resulted i number of invitations asking the G eral Board to "sit down with the spective District Boards" and to dis their individual records on the basi the analyses. Such get-togethers now being planned.

Another paper presented at e conference was "Building the King from House to House," prepared by Rev. A. H. Haake, board member f San Francisco. The mission meth outlined by him were so well rece that almost every conference resol to schedule the paper at District p toral and missionaries' meetings l in the year.

Other papers dealt with soul ke ing, subsidizing institutional missi social life of a mission congregat stewardship in the mission congre tion, and mission work by mail.

A total of 200 men, represen the 32 North American District M sion Boards, attended the meetings Buffalo, New Orleans, Minneap Topeka, Chicago, San Francisco, De tur, Ill., and Council Bluffs, Io Present at each meeting to present papers for discussion were also member of the General Mission Bo and one member of the St. Louis S

H. W. Gockel

A Lutheran Marine Chaplain Reports

By CHAPLAIN
O. DAVID HERRMANN, USN

Marine Private, First Class, Marries

United States Marine Corps has
recruit depots (training centers
cruits), one on the East Coast at
Island, S. C., and the other on
West Coast at San Diego, Calif.,
I am on duty.

surprisingly large number of our
ran men are choosing the United
Marine Corps as their favorite
h of the military service. The
e Corps is proud of the fact that
composed entirely of volunteers,
hopes always so to remain.

e Marine Corps puts its recruits
gh what is probably the most
ive and rigorous training course
e world. On the West Coast this
e is continued at the huge,
rling, several hundred-thousand-
Marine Base at Camp Joseph H.
eton, located at Oceanside, Calif.

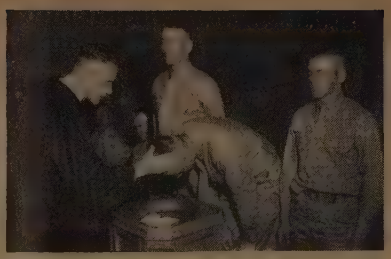
e recruit rates no liberty during
ntire training period; that is, he
t leave the Depot at all during
ime except on emergency leave.
wonderful, therefore, it seems to
oung recruit to find in his chap-
(especially if he is of his own
a true friend to whom he can
at any time as he could turn to
ad back home, his brother, or his
-town pastor. Here is a void
n at this point only the chaplain
ill. To no one else here will he
ally confide his most personal,
ate, confidential problems, his
s and his fears; or let off steam,
ind adjustment to his new way of
Perhaps right here, then, the
it's chaplain makes his most sig-
nt contribution. During this past
for example, I have held 3,604
nal interviews in my office, and
unted thousands outside of my
, among the men. I can always
he faces of the Lutheran men light
n the Receiving Barracks when
nounce to them, as I do in my first
tation lecture held daily as the
men come in, that I am a chaplain
e Lutheran Missouri Synod. How
crowd around during the inter-
period following the lecture!
rom the address of their next of
as given in the written question-

naire accomplished by every Protestant recruit at this first lecture, I write a letter to his wife or family, informing them that I have met him, have acquainted him with our religious program, and have handed him a New Testament. We have received hundreds of letters of thanks from the folks back home for this thoughtful contact with them; and this correspondence often keeps up throughout the recruit's stay here. In our first lecture also all those interested in the Lutheran faith are told of the regularly scheduled evening hours set aside, through the kindness of our Commanding General, for instructions leading to

A Sunday School Class at Marine Corps Station, El Toro, Calif.

Baptism and/or confirmation. There are at present 142 Marine Recruits under religious instruction by myself and the two other Protestant chaplains. Eighteen of these men are in my class and are deeply interested in our Church's teachings.

In addition to the evening instruction classes, 28 lectures a week are given by our five chaplains, on general religious orientation subjects. These lectures are reinforced by films. One of them is the Universal Studios' "To Be Held in Honor," a film on marriage, in which I play the part of the Marine Chaplain. We also use wire recorders to record the best lectures given by our chaplains, which are then exchanged with recordings from other Naval Training Stations. Thus new



Chaplain Herrmann Baptizing Marine Recruits

material is adapted for us in connection with our present lecture program, and the trend in quality is ever upward. Our recruits deserve the best, and we try to supply it to them.

Our preaching mission is, of course, ever uppermost in our minds and hearts. Three services are held each Sunday. The evening service is an informal one, for recruits only, and they come in their dungarees. It is like a Walther League meeting, in a way. After an opening prayer there is a 20-minute "hymn-sing," followed by vocal and instrumental solos and quartets. I give a short sermon and the benediction. Then refreshments follow, 100 dozen doughnuts and soft drinks or coffee.

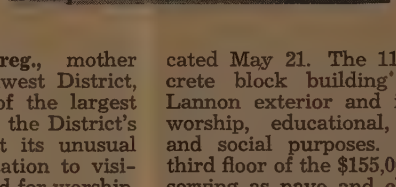
When one realizes that these men are granted no liberty (or passes) during their eight weeks of training here, one can imagine how lonesome they become and what such a religious and social fellowship means to them.

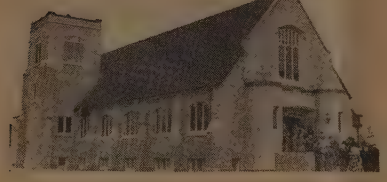
These presentations of God's Word cannot be without their effect nor without a blessing. To show how many men can be reached in a single year by just one chaplain, as we chaplains break the Bread of Life to this constantly shifting stream of new men coming through the various military training centers of our nation, let me present just this one item from my annual report: During 1950, I preached 72 sermons to 39,096 men.

How few of us in the civilian ministry can have such a glorious opportunity! And shall we not send our pastors as chaplains where the men are, or where they are going to be? The Church must go with our men, or they march alone. True, a chaplain faces sudden death. So do our men. "A good shepherd giveth his life for the sheep." We need more pastors to serve as chaplains. All we ask of our members at this critical time in our nation's history is the full support by the fathers and mothers, sisters and brothers in our beloved Synod, for their fighting men in Uncle Sam's uniform—,a support channeled through Synod's own official Armed Services Commission, which makes possible this whole program on the part of Synod's chaplains. To fail our fighting men at this time is to fail our own. Shall they march alone, or does our Synod march along? Only you can supply the answer.

"We Dare Not Fail Them NOW!"

New Churches and Schools

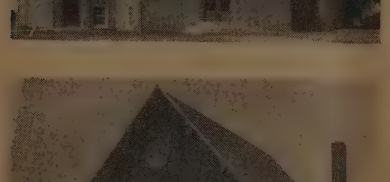




1 **Zion, Portland, Oreg.,** mother church of the Northwest District, not only attracted one of the largest dedication attendances in the District's history last May 14, but its unusual design has been an invitation to visitors, who then have stayed for worship. A chancel window rises the full length and width of the sanctuary, illuminating a copper altar and the 19-foot copper cross mounted on a wall faced with native redwood. Lighting by means of glass brick inserted in the side walls eliminates need for windows and creates the impression that only a screen separates the worshipers from the outside world. The Portland-built Gunther organ has 41 ranks plus chimes and harp. Cost of the church (capacity 450) and two-story educational building was $255,000, of which only about $35,000 remains to be paid. The Rev. Alvin Rubin is pastor.

2 First anniversary of the dedication of the new **St. John's** Church and School at **Rochester, Mich.,** the Rev. W. C. Gerken, will be on March 12. The congregation acted as its own contractor for construction on its 3½ acre corner lot. The brick church seats 400; overflow seating for 600 in the basement is served by public-address system. Heating, lighting, and other features of the schoolrooms are considered models in the community. Total cost, $150,000.

3 A completely furnished "Chapel of Peace," seating 60, dedicated to service men and women, is a special feature of **St. Paul's, Kansas City, Mo.,** dedicated last March 26. The $215,000 church and Fellowship Hall are of white native stone in modified Gothic lines. The 75×37 foot nave seats 350. A white Italian marble altar, thirteenth century cathedral glass windows and bleached oak furnishings beautify the interior. The school accommodates 400 pupils, and 13 individual Sunday school rooms are also provided. The Rev. W. L. Westermann is pastor.



4 First unit of a new church home for **Trinity, Des Moines, Iowa,** the Rev. Stratford Eynon, pastor, was dedicated May 21. The 118×46 foot c crete block building has Wisco Lannon exterior and is furnished worship, educational, administrat and social purposes. The south-s third floor of the $155,000 building, serving as nave and chancel, will come a gymnasium when the fu church is erected.

5 Twenty-one months after for organization, **Holy Cross** Cong gation, **Kitchener, Ontario,** dedica its own church May 28, 1950. 100×35 foot structure is faced buff brick and accommodates 350. 40-foot tower contains church of choir room, and social rooms. C complete with furnishings, to the communicants was $87,000. The D. G. Meyer is pastor.

6 Out of the ashes of **St. Jo** Church, **State Center, Iowa,** stroyed by fire in 1945, has risen new $225,000 structure, dedica June 18, 1950. On that day the communicants also celebrated congregation's 85th anniversary. Bedford-trimmed Lannon stone, 113 36 foot church has a 47-foot wing school, offices, and chapel. Local e tors have named this fine Norman t building "Iowa's Rural Cathedra The Rev. George Perlich is pasto

7 Members of **Bethlehem, Ferrin,** the Rev. O. H. Friedrichsme contributed labor to keep the cost their new school to $20,000. The 50× foot brick veneer structure conta two classrooms, heating and kitc facilities. 36 pupils enrolled last after dedication August 27.

8 A cinderblock and brick chu dedicated by **Trinity, Davis Mich.,** September 10, 1950, seats and is designed for future expans The $39,900 building includes mothe room, complete basement, is equip with public-address system. The communicants are served by the R E. J. Sander.

9 There is room for 700 worship in the 113×41 foot modern fu tional church dedicated by members

Haven, Euclid, Ohio, Septem-
, 1950. Furnishings are of natural
xcept for the satin-finish alumi-
pulpit, lectern, and altar rail.
st the red dossal curtain hangs
en-foot wooden cross. Radiant
nd indirect lighting are installed.
ongregation plans to mount a
lighted cross atop the tower.
is the Rev. E. C. Abendroth.

The second church unit which
Outer Drive Faith Congregation,
t, Mich., the Rev. C. L. Kemp,
ted September 24, 1950, is a
9 foot modern adaptation of
ory Gothic, seating 700. Out-
ng is the chancel window of fine
blown antique glass, depicting
tory of Christ's Passion. The
00 brick and limestone building
e joined in the future to the first
y means of a parish-house edu-
unit.

Two modern classrooms and a
arge assembly room, which can
nverted into two more classrooms,
ncluded in the new **Immanuel**
l, Memphis, Tenn., the Rev. E.
ese, pastor. Dedicated Septem-
, 1950, the $45,000 brick building
nstructed so that a four-room
l story can be added. Since Sep-
r, 1947, the enrollment from the
y growing congregation has in-
d from 18 in four grades to 71 in
us kindergarten.

Three former pastors and the
Rev. H. W. Brill took part in
ation rites for **Zion, Hopkins,**
, October 1, 1950. The func-
design is worked out in Lannon
e stone, with Kasota trim. The
is Italian marble. The 40×118
uilding has seating for 500, base-
for educational purposes, wing for
. With furnishings and new
organ it cost $200,000.

Help of the District Church Ex-
tension Fund plus 2,000 hours of
ed labor completed a $5,000 frame
l, 24×36 in dimension, for newly
ized **Trinity** Congregation, **Lake**
e, **Minn.** Dedication took place
er 15. Pastor Roland W. Going
s 37 communicant members
took the project.

At **Hooker, Okla., St. John's** Con-
gregation held dedicatory serv-
r a Silverdale limestone-trimmed
rick church on October 22. The
) foot structure seats 250 and
66,750 completely furnished. The
John Ricker is pastor.

Because 80% of labor was do-
nated, **Good Shepherd** Congre-
n, **Portland, Oreg.,** the Rev.
rd Aumann, pastor, erected a
ete block and stucco church
d at $24,000 for a cash outlay of
0. The two 50×20 foot units
uilt on an "L" plan.

9

13

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11

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16 One of the Southern District's newest and finest churches is **Redeemer, New Orleans, La.,** the Rev. Paul G. Bretscher, dedicated November 26. The $125,000 building seats 320 and is the church home for 400 communicants.

17 Modern functional design was chosen for their new house of worship by **Grace** Congregation, **Vero Beach, Fla.,** the Rev. L. C. Gerbhardt, pastor. Of cement block and stone construction, it features an internally illuminated tower and cross. The 34×95 foot building seats 300, includes vestry and church office at a total cost of $35,000. Dedicatory services were held November 19, 1950.

15

The "Church rice" project of Saint Paul's, Edna, Tex. (the Rev. Fred Lammert), resulted in $25,000 for the new church building. Each farmer set aside a certain proportion of acreage for the church, and the entire selling price of the harvest from this land contributed to the fund.

16

In order to assist Hope Church, Omaha, with the erection of a new school building, the L. L. L. of Saint Paul's, Winslow, Nebr. (the Rev. Walter Lang), sponsored an evening of fellowship for the men of Immanuel and Saint John's, Hooper, Nebr., and of Hope. A collection of nearly $100 was received for the school of this 3-year-old Negro congregation.

17

New PUBLICATIONS

Portals of Prayer, No. 103. **Andachtsbuechlein,** No. 103. 1951. Concordia Publishing House. 10 cents; 50 cents a year.

The current numbers of the devotional series have been prepared for the period February 22 to April 14, 1951. The English booklet brings devotions by Pastors Rudolph Prange of the Philippine Islands and Elmer C. Kieninger of St. Louis; the German, the Rev. Louis J. Roehm and the late Rev. Theo. F. Siemon, whom the Lord took home before the appearance of the volume.

Proclaiming Fiction a Fact. Tract 180. By H. W. Gockel. Concordia Publishing House, St. Louis. 100 copies, $1.00 net.

Mistaken Beliefs. Tract 178. By Wm. G. Kennell. Concordia Publishing House, St. Louis. 10 cents a copy.

Pastor Gockel's tract deals with the doctrine of the assumption of Mary. Pastor Kennell's booklet, 40 pages, takes up such errors as "The Bible Out of Date," "Faith in Any God Saves," "Some Men Are Elected to Damnation," "Any Prayer Is Acceptable to God," etc.

Concordia Historical Institute Quarterly. A. C. Repp, Aug. R. Suelflow, editors. 801 De Mun Ave., St. Louis, Mo. 50 cents a copy; $2.00 a year.

We draw attention herewith to the October, 1950, and January, 1951, numbers (Vol. XXIII, Nos. 3 and 4). Together with other articles of interest, these issues bring an unusually fine biographical study of the late Dr. Martin S. Sommer, by his son, the Rev. Roger L. Sommer. The October issue carries a memorial article by Curator Suelflow on the late Dr. W. G. Polack, and the January number a similar article on the late Dr. Theodore Graebner. LUTHERAN WITNESS readers will appreciate these tributes to our late editors.

Here I Stand. A Life of Martin Luther. By Roland Bainton. Abingdon-Cokesbury Press, Nashville, 1950. 422 pages, 6¼×9½. $4.75.

Professor Bainton has herewith published a biography of Luther which has all the drama of a novel. In addition, the author has brought to his task the insight of a theologian and psychologist and the accuracy of one of America's foremost historians. Although Dr. Bainton is not a Lutheran, every Lutheran is in his debt for this biography. R. R. C.

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Lopez, Alvaro G., San Pablo, Mexico City, Mexico, by Cesar A. Lazos, Jan. 28.

Ordained and Installed:

Wyatt, George R., St. John, Salisbury, N. C., by W. von Spreckelsen, Feb. 4.

Ordained and Commissioned:

Auw, Hugh C., Jr., Mt. Olive, Pasadena, Calif., as missionary to Japan, by Herman H. Koppelmann, Feb. 4.

Stotik, Karl, Ascension, St. Louis, Mo., as missionary to New Guinea by Dr. O. H. Schmidt, Feb. 11.

PASTORS

Arft, Jordan E., Salem, Chandlerville, Ill., by W. V. Neuendorf, Feb. 4.

Benson, Kenneth, Golgotha, Detroit, Mich., by Louis H. Koehler, Feb. 4.

Fiess, Philip L., St. Paul, Penn, N. Dak., by L. A. Dierks, Jan. 28.

Frantz, R. A., Trinity, Olympia, Wash., by A. W. Schelp, Jan. 14.

Hallstein, E. C., Trinity, Corona, S. Dak., by Fred Eberbach, Jan. 21.

Hintz, Walter J., St. Peter, Thawville, Ill., by Arnold E. Heimsoth, Feb. 4.

Johannes, Walter C., Our Savior, Momence, Ill., by Carl F. Haller, Feb. 11.

Lemke, Victor, Redeemer, New Ulm, Minn., by E. J. A. Marxhausen, Feb. 4.

Marquardt, E. H., St. Peter, Humphrey; St. Paul, Lindsay, Nebr., by W. J. Oetting, Feb. 11.

Merce, W. H., Christ, White Cloud, Mich., by F. W. Wiese, Jan. 21.

Mueller, C. W., as assistant city missionary, Fort Wayne, Ind., by W. Klausing, Jan. 7.

Neemeyer, Victor W., Emanuel, Santa Barbara, Calif., by E. C. Manns, Feb. 4.

Nieting, E., Our Savior, Bottineau, N. Dak., by M. H. Wenzel, Jan. 28.

Radtke, A. W., Our Savior, Hudson, Mich., by F. L. Miller, Feb. 11.

Reimann, A. E., Trinity near Fort Dodge, Iowa, by C. E. Aulick, Jan. 28.

Reinbolt, Donald, Grace, Durham, N. C., by William von Spreckelsen, Jan. 28.

Schleef, F. J., St. Paul, Alta, Iowa, by F. William E. Wolter, Feb. 4.

Wangerin, Norman, Gloria Dei, Sylvania, Ohio, by W. C. Birkner, Feb. 4.

TEACHERS

Kessler, William, Concordia, Red Wing, Minn., by O. F. Hinrichs, Feb. 11.

Mueller, Walter M., St. John, Seymour, Ind., by Alvin A. Mueller, Jan. 28.

Rogahn, Carl A., Immanuel, Fairbank (Klinger), Iowa, by Wm. F. Reddel, Jan. 28.

Seevers, F. C., Trinity, Mount Rainier, Md., by Edwin E. Pieplow, Feb. 11.

Cornerstone Layings

Larned, Kans. Grace, church, Feb. 11.

Parma, Ohio. Bethany, church-school, Jan. 28.

Dedications

Berwyn, Ill. Concordia, church, Jan. 28.

Detroit, Mich. St. Timothy, church, Sept. 17, 1950.

Farley, Mo. St. John, educational annex, Jan. 14.

Rock Springs, Wyo. Trinity, church, Feb. 4.

Upham, N. Dak. Bethlehem, church, Dec. 3, 1950.

Anniversaries

Cleveland, Ohio. Mount Hope, the 25th, Dec. 10, 1950.

Dayton, Ohio. Concordia, the 25th, Jan. 28.

Plainview, Minn. Immanuel, the 75th, 1951.

Announcement

Prof. Albert G. Huegli, Ph. D., has declined the call to the presidency of California Concordia College. — Feb. 12, 1951, EDWIN MEESE, JR., *Secretary,* BOARD OF CONTROL.

Wanted

Mt. Calvary Lutheran Congregation, Belle, Mo., a newly organized mission, needs an *electrically powered reed organ* for its new chapel. Will pay transportation. Write MR. CHAS. GOETTLING, Belle, Mo.

Small congregations have requested information on *old organs suitable for rebuilding.* Brochures and other printed matter issued by Johnson & Son; Hilborne L. Roosevelt; Frank Roosevelt; and Hook & Hastings will prove helpful. Anyone willing to dispose of such booklets please notify F. R. WEBBER, Box 573, Mount Vernon, N. Y.

Experienced builder for mission in New Guinea. For details on type of work, time of service, etc., write DR. O. H. SCHMIDT, Board of Foreign Missions, 3558 S. Jefferson Ave., Saint Louis 18, Mo.

Good *used books,* authoritative theologi and reference works, for auction to stude and professors of Concordia Seminary, St. Lou For details write CONCORDIA AUCTION CO., De Mun, St. Louis 5, Mo.

Supervisor of Children's Division, Luther Haven, Fla. Requirements: Active Luther woman, preferably under 40 years of age, p fessional college training in social work, 3 ye as minimum experience. Write REV. STEPH M. TUHY, *Supt.,* Lutheran Haven, Oviedo (S via), Fla.

Available

Used *school desks,* good condition, for s at reasonable cost by Zion, Milwaukee. W Write HERMAN MARQUARDT, 4377 N. 48th Milwaukee 9, Wis.

17 white-pine stained 8-foot *pews.* Wr REV. R. J. MARTENS, 200½ W. Grove St., Gree ville, Mich.

For sale, *two* good *farms,* 140 and 160 ac respectively, near Cole Camp, Mo., both wit one mile of St. John Lutheran Church. F information write the REV. A. J. SCHAUER, R Cole Camp, Mo.

Three-piece Communion set, to any miss willing to pay transportation. Write REV. W TER SCHEDLER, Withee, Wis.

Official Notice

Pastor A. A. Dierks of Dorset, Minn., been appointed Visitor of the 1st Circuit of East Park Region Conference in place of Pas C. J. Nissen, who has asked to be relieved. H. A. GAMBER, *President, Minnesota District.*

Concordia Teachers College

River Forest, Ill.

is now receiving student applications for fre man college entrance in September, 19 Young men and women who are high sch graduates or will be graduated in June wish to train for the profession of Christi day school teacher in The Lutheran Church Missouri Synod, are encouraged to compl *their applications at once.* The same applies qualified college students with advanced sta ing, of whom we enroll a large number e year.

Because of the continuing shortage of Chr tian day school teachers, we urge our pasto principals, and youth leaders to assist in r cruiting consecrated and intelligent yo people, especially young men, to train for life-time of service as teachers in our par schools and, where possible, as organists a choirmasters in our churches. The work of t Lord needs our finest youth!

Unfortunately, the enlarged facilities allow by the synodical convention of 1950 will not available next school year, and we will ag have to limit our on-campus enrollment to t present crowded capacity of 560. By synodi resolution, pre-teacher-training is now offe by all of our synodical high schools. Pr professional junior college training is now ava able at our Concordias at St. Paul, Min Bronxville, N. Y.; Fort Wayne, Ind.; and Os land, Calif. Students in these areas are encou aged to enroll at their neighborhood Concord

For further information and applicati forms, address correspondence at once t Prof. W. O. Kraeft, Director of Recruitme Concordia Teachers College, 7400 Augusta S River Forest, Ill. *Completed application for and transcripts of credit should be in the ha of our Registrar before April 7* for early co sideration by the Committee on Admissio

ARTHUR KLINCK, *President*

Editorship of *The Lutheran Witness* and *Der Lutheraner*

On the basis of several memorials presente tc the 1950 convention at Milwaukee, Comm tee 6 proposed a resolution to the convent on "Editorship of Official Synodical Organ After some debates, Synod passed the follow resolution: "The resolutions relating to t editorship of the Synodical organs were r ferred to the Praesidium, the Faculty at t Louis, and the Board of Directors for furt study, with power to act."

In accord with this resolution of Synod, af several meetings of representatives of t groups mentioned, the following was propos to and adopted by each group:

LUTHERAN WITNESS

A. The vacancy caused by the retirement Dr. Theodore Graebner from the editorship the LUTHERAN WITNESS shall be filled by call

ime editor of the LUTHERAN WITNESS, all become a member of the faculty of lia Seminary, St. Louis, Mo. In his se- the procedure established by Synod for ction of professors is to be followed hat in this case a committee of three, ating the President and the Vice-Presi- he faculty of Concordia Seminary, St. nd the Board of Directors, shall make ommendations provided for in 6.103 of *odical Handbook*.

e editor of the LUTHERAN WITNESS shall nitted to teach, but not more than two ours per week nor more than one semes- academic year.

editorial board for the LUTHERAN WIT- all be appointed by the faculty of Con- Seminary, St. Louis, together with the t and Vice-Presidents of Synod, each o have a collective vote, and shall con- *two* professors from the faculty of lia Seminary, St. Louis, *two* pastors, *one* and *two* laymen.

ditorial policies shall be fixed by the l board.

ne editorial board upon recommendation editor shall appoint associate editors. itorial board shall be empowered to te such appointments. Members of the l board shall not be eligible to serve as e editors.

e responsibility of the editor as a of the faculty is established by the *al Handbook* 6.91 (d) and (f).

heir editorial work, the editor and all e editors of the LUTHERAN WITNESS shall onsible to the editorial board.

nsorship of doctrinal contents of the N WITNESS shall be the responsibility of lia Seminary, St. Louis, Mo.

oncordia Publishing House shall pay all s of the editors and the editorial board, salary of the editor as a member of the of Concordia Seminary shall be paid od.

ith respect to *Der Lutheraner*, we rec- d that the present arrangement continue.

J. W. BEHNKEN

Nominations

Professorships at Seward, Nebr.

sponse to our call for candidates the ng have been nominated:

ne College Professorship in Languages

Bruno B. Beckmann, Mount Vernon, : Nominated by St. Paul's, Marion, Iowa. ner Dobberfuhl, Seward, Nebr.: Hope, uis, Mo.

lter Engelhardt, Faribault, Minn.: Trin- Faribault, Minn.

William H. Gehrke, Immanuel College, sboro, N. C.: Trinity, Cleveland, Ohio. . L. Meyer, Concordia College, Fort ne, Ind.: Immanuel, Rising City, Nebr. Moellering, Palisades Park, N. J.: Mt. ry, Omaha, Nebr.

eorge Mundinger, Tucson, Ariz.: Im- el, Wichita, Kans.

lhard Narvaez, Minneapolis, Minn.: Zion, nd, Nebr.; Peace, Robbinsdale, Minn.

. J. Reith, St. Louis, Mo.: St. Paul's, lm, Nebr.

erhardt O. Rusch, Rice Lake, Wis.: t Church, Superior, Wis.; St. John's, wood, Kans.

rbert A. Schmidt, Jamaica Plain, Mass.: Boston, Mass.

larence Schuhknecht, East Cleveland, Trinity, Milwaukee, Wis.

vald L. Stuempfig, Bennett, Iowa: Trin- Lincoln, Nebr.; St. John's, Waco, Nebr.

orenz Wunderlich, Winfield, Kans.: Trin- Malcolm, Nebr.

lton Zagel, Iowa City, Iowa: St. John's, rd, Nebr.

the College Professorship in Religion and Guidance

rle Beck, Royal Oak, Mich.: Calvary, ln Park, Mich.

urt Biel, St. Louis, Mo.: Christ, St. Louis,

nold O. Diersen, La Grange, Ill.: Zion, and, Nebr.

enry Eggold, Fort Wayne, Ind.: Trinity, aukee, Wis.

. W. Griesse, Seward, Nebr.: St. John's, rd, Nebr.; Hope, St. Louis, Mo.; Trinity, olm, Nebr.

oland Hopmann, Presho, S. Dak.: Zion, berlain, S. Dak.; Zion, Big Springs, .; Immanuel, Grand Forks, N. Dak.

W. Luedke, St. Paul, Minn.: St. John's, , Nebr.

F. Sagehorn, Cleveland, Ohio: Trinity, bault, Minn.

Rev. Hartwig Schwehn, Hannibal, Mo.: Immanuel, Rising City, Nebr.

Rev. E. P. Weber, West Lafayette, Ind.: University, Bloomington, Ind.

For the High School Professorship

Mr. Leroy Blank, Kimball, Nebr.: St. Paul's, Potter, Nebr.

Mr. Benjamin A. Buck, Watertown, Minn.: English Church of Our Redeemer, Eau Claire, Wis.; St. John's, Minnesota Lake, Minn.

Rev. A. J. Buehner, Holt Summit, Mo.: St. Peter's, Clayton, S. Dak.

Mr. O. E. Firnhaber, University City, Mo.: Redeemer, Manitowoc, Wis.

Mr. Arvin Hahn, Forest Park, Ill.: Church of St. Paul, Chicago, Ill.

Mr. Walter A. Juergensen, Seward, Nebr.: St. John's, Waco, Nebr.; Cross, Omaha, Nebr.; Trinity, Malcolm, Nebr.; Hope, St. Louis, Mo.; St. John's, Seward, Nebr.

Mr. Martin Kirch, Maywood, Calif.: Christ, San Pedro, Calif.

Mr. Vernon Koehler, Pittsburgh, Pa.: Zion, Garland, Nebr.

Mr. E. B. Krause, Truman, Minn.: St. John's, Waco, Nebr.; Trinity, Lincoln, Nebr.

Mr. Thomas Langevin, Lincoln, Nebr.: Immanuel, Rising City, Nebr.

Mr. Raymond Maag, Faribault, Minn: Peace, Robbinsdale, Minn.

Mr. Elmer Masenthin, Parma, Ohio: St. Paul's, Topeka, Kans.; Bethlehem, Sylvan Grove, Kans.; Trinity, Amarillo, Tex.; St. Paul's, Wild Rose, Wis.; St. Matthew's, St. Louis, Mo.; Trinity, Borger, Tex.; Zion, Vassar, Kans.; Zion, Vernon, Tex.; St. John's, Aliceville, Kans.; Faith, Ottawa, Kans.; Zion, Farmersville, Ill.

Rev. John Nau, Columbia, S. C.: Christ, New Orleans, La.

All communications regarding this election or any of the candidates should be sent to the undersigned before April 1.

The election is to be held at Seward in the early part of April.

W. A. LEPPIN, *Secretary*
BOARD OF CONTROL
Concordia Teachers College
Seward, Nebr.

Calendar of District Conventions

March 26—30: Oklahoma District at Enid, Okla. (St. Paul). Essay: The Christian in the World Today. Essayist: Dr. A. M. Rehwinkel.

March 26—30: Texas District at Houston, Tex. (Immanuel). Essay: Striving Toward a Steward-Conscious Congregation. Essayist: The Rev. John E. Herrmann.

April 2—6: Southeastern District at Baltimore, Md. (Immanuel). Essay: Revelation. Essayist: The Rev. Leslie Weber.

May 8—11: Florida-Georgia District at Miami or Jacksonville. Essay: Stewardship. Essayist: The Rev. John E. Herrmann.

May 21—25: North Dakota District at Minot. Essay: Some Phase of Social Relationship. Essayist: Dr. Paul M. Bretscher.

May 28—June 1: South Dakota District at Freeman, S. Dak. (St. Paul). Essay: Stewardship. Essayist: The Rev. W. C. Birkner.

June 4—8: North Wisconsin District at Shawano, Wis. Essay: Various Steps of Christian Education. Essayist: Mr. A. L. Miller.

June 7—10: Ontario District at Pembroke, Ontario (St. John). Essay: Stewardship. Essayist: The Rev. John E. Herrmann.

June 12—15: Northwestern District at Seattle, Wash. (Trinity). Essay: Luther and the Doctrine of the Free Will. Essayist: Prof. F. E. Mayer.

June 17—22: Michigan District at Bay City, Mich. (Immanuel). Essayist: The Rev. Oswald G. L. Riess.

June 17—21: Southern California District at Pasadena, Calif. (First Lutheran Church). Essay: Creation and the Deluge. Essayist: Prof. A. M. Rehwinkel.

June 18—22: Central District at Fort Wayne, Ind. (Concordia College). Essay: The Kingdom of God. Essayist: The Rev. Herbert Berner.

June 18—22: English District at River Forest, Ill. (Concordia College).

June 18—22: South Wisconsin District at Milwaukee, Wis. (Concordia College). Essay: Stewardship. Essayist: The Rev. John E. Herrmann.

June 18—22: Western District at St. Louis, Mo. (Concordia Seminary). Essays: The Office of the Keys and Its Implication for the Modern Congregation. And: The Christian Family in the Modern World. Essayists: The Rev. George Wittmer and Prof. Richard Caemmerer.

June 25—28: Atlantic District at Bronxville, N. Y. (Concordia Collegiate Institute).

June 25—28: California-Nevada District at Oakland, Calif. (California Concordia College).

June 25—28: Northern Illinois District at River Forest, Ill. (Concordia College). Essay: The Eschatological Prophecies of the Old Testament and Their Pertinence to Events of the Present Day. Essayist: Prof. Alfred von Rohr Sauer.

June 25—29: Colorado District at Covenant Bible Camp near Estes Park, Colo. Essay: Ye Are a Royal Priesthood. Essayist: The Rev. H. H. Hellbusch.

June 25—29: Eastern District at Angola, N. Y. (Camp Pioneer). Essay: Attributes of God. Essayist: The Rev. Martin W. Mueller.

July 3—6: Alberta-British Columbia District at Edmonton (Concordia College).

August 6—10: Southern Nebraska District at Seward, Nebr. (Concordia College). Essay: The Holy Christian Church. Essayist: Prof. Walter Baepler.

August 13—17: Iowa East District at Cedar Rapids, Iowa (Trinity). Essays: The Atonement. And: Stewardship. Essayists: The Rev. John Choitz and the Rev. Herman Kirchmann.

August 13—17: Minnesota District at St. Paul, Minn. (Concordia College). Essays: Christian Stewardship. And: Intercessory Prayer. Essayists: The Rev. W. C. Birkner and (?).

August 13—17: Northern Nebraska District at Seward, Nebr. (Concordia College).

August 19—24: Iowa West District at Lake Okoboji, Iowa. Essay: The Christian Family. Essayist: Dr. J. H. C. Fritz.

August 20—24: Kansas District at Winfield, Kans. (St. John's College).

August 26—30: Central Illinois District at Springfield, Ill. (Concordia Seminary).

October 8—12: Montana District at Butte, Mont. (?). Essay: Striving Toward a Steward-Conscious Congregation. Essayist: The Rev. John E. Herrmann.

October 15—19: Southern Illinois District at Red Bud, Ill. Essay: The Church and Its Officers. Essayist: Dr. Erdmann W. Frenk.

October 21—27: (?) Southern District at New Orleans, La. Essay: The Christian's Robe and Its Jewels. Essayist: The Rev. M. W. H. Holls.

——— Manitoba and Saskatchewan District. Information later.

J. W. BEHNKEN

Changes of Address

Pastors

Buntrock, O. A., 1114 Polk St., Wichita Falls, Tex.

Ehlers, Robert B., 406 W. Wausau Ave., Wausau, Wis.

Engelbrecht, Harold H., 14841 Sutton St., Sherman Oaks, Calif.

Fuhr, A. H., Bremen, Kans.

Gedwillo, A. S., 1000 North Bradley, El Dorado, Ark.

Geist, Chaplain Carl T. (1st Lt.), Chaplain School, Carlisle Barracks, Carlisle, Pa.

Gotsch, George, *em.*, Lutheran Old People's Home, Kendallville, Ind.

Hattstaedt, Dr. Edwin, 3143 W. Kilbourn Ave., Milwaukee 8, Wis.

Hoffmann, Edwin A., *c. r. m.*, 2815 North 77th St., Milwaukee 10, Wis.

Janzow, W. T., 2120 Elm St., Murphysboro, Ill.

Johannes, Walter C., 602 E. Fifth St., Momence, Ill.

Juergensen, P. Arthur, 4656 Harrison, Gary, Ind.

Mack, James W., 974 Lincoln St., Lander, Wyo.

Marquardt, Elvin H., Humphrey, Nebr.

Martens, Robert J., 200½ W. Grove St., Greenville, Mich.

Mundinger, George W., 2527 Madison, Bellevue, Nebr.

Niermann, Chaplain Fred W. (Maj.), 0-404666, Casual Officers Co., Camp Stonemen Personnel Center, Pittsburg, Calif.

Pingel, Alva F., Jr., Midland, S. Dak.

Reinbolt, Donald, 2019 Wilson St., Durham, N. C.

Roehrs, L. W., 705 Lemke St., Wausau, Wis.

Ross, Ernest, *c. r. m.*, 110 Tenth Ave., W., Tawas City, Mich.

Ruthenbeck, Chaplain Lehnert, 135th Inf. Regt., 47th Div., Camp Rucker, Ala.

Schabacker, Martin, Jr., 354 East 17th St., Chico, Calif.

Stevenson, Duncan S., 15 Clarke Road, Bangalore 5, India.

Stuebe, Martin, 213 Third St., Wallace, Idaho.

Teachers

Cholcher, E. A., 731 E. Broadway, Enid, Okla.

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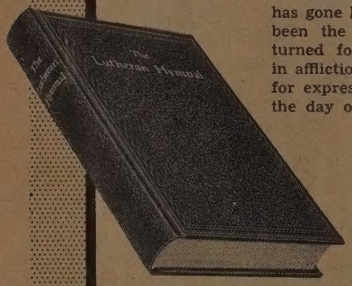

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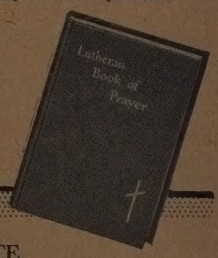

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